

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JULY 10, 1913

NEW SERIES, VOL. XV., NO. 28

## KINGDOM BRIEFS

—A part of the electric power of St. Louis is now generated by water power brought through wires 137 miles. This is done by a dam across the river at Keokuk, Iowa. It is the purpose to have all street cars in St. Louis run in this way and the city lighted. There are streams in Mississippi that might be harnessed to this kind of work.

—Brother W. A. Sullivan assisted Pastor Z. T. Sullivan and the church at Kola in a meeting in which there were twenty additions, thirteen of which were by baptism.

—A steamship from the tropics last week entered the Boston harbor twenty-four hours ahead of schedule time, due, it was said, to the unusual swiftness of the Gulf stream.

—Is there someone who can supply our office with copies of The Baptist Record for January 25th, February 8th and May 9th, 1912? They would be greatly appreciated. For the last date, May 9th, 1912, we will give one year's subscription to the paper.

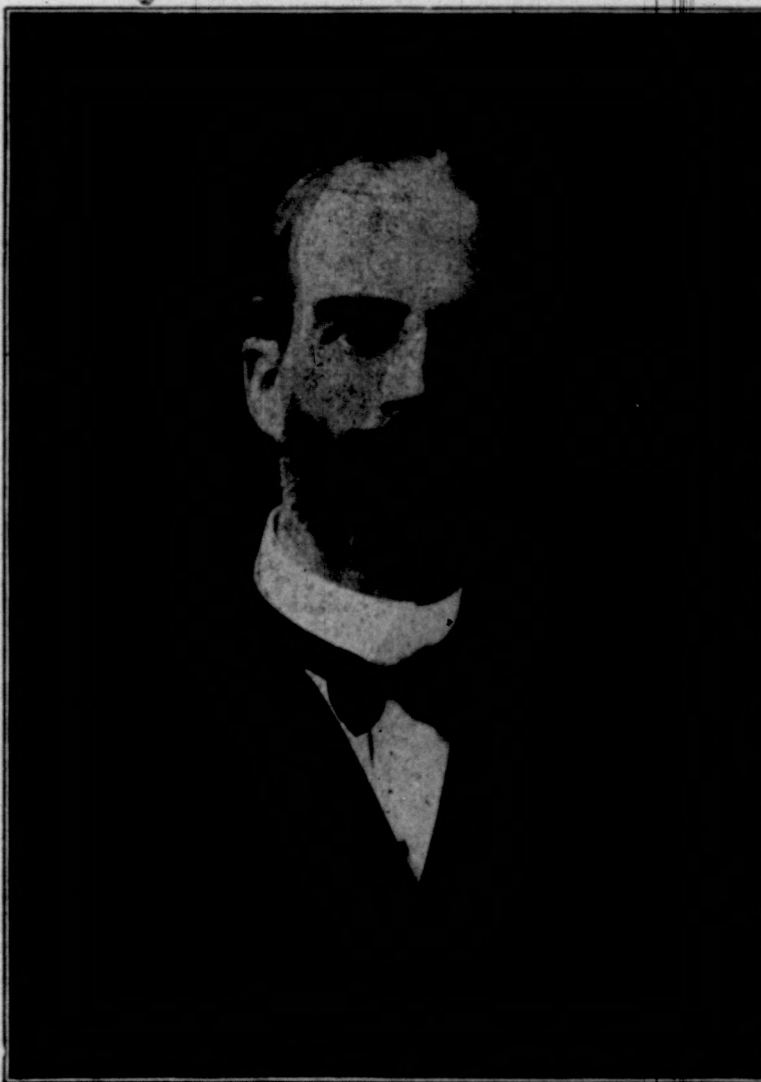
—At the encampment at Hattiesburg Brother I. P. Trotter announced that in re-arranging his library he had a number of good books which he wished to give away and offered any preacher there the privilege of going in and getting five dollars' worth of books free. Of course, many availed themselves of a good thing like this generous offer.

—Delta Evangelist W. R. Cooper assisted Pastor Macon C. Vick in a meeting at Shaw in June. More interest was aroused than has been manifested in years. The crowds increased from meeting to meeting until the house was packed. Brother Vick organized a large and efficient choir. Well attended sunrise prayer meetings were held almost every morning during the meeting. There were ten additions to the church, six for baptism. Shaw is a good town.

—Washington City had its first dry Sunday on the sixth for many years. Clubs were closed and hotels were forbidden to serve intoxicants. Surely, some places in the world are getting better. Praise the Lord.

—The representatives of Clark Memorial College were before the commission and presented an audit of all books since Prof. Bush took charge, and a tabulated statement of assets and liabilities. The commission is proceeding with care to consummate, if possible, what seems the desire of all parties, namely, the adoption of the college by the State Convention.

The daily papers report that J. D. Rockefeller has agreed to give a million dollars to found a Christian college in Japan.



DR. E. Y. MULLINS, President Southern Baptist Theological Seminary, Louisville, Ky.

—Pastor I. P. Trotter offered his resignation at First church, Hattiesburg, last week. He has accepted the call of the church at Grenada.

—Chewing gum can no longer be bought at the book store of the University of Chicago, and it is said the lady students are threatening to rebel.

—Pastor T. J. Shipman will leave for a month's vacation in August to be spent in Virginia and Kentucky. A glad rest and safe return to you, beloved.

—The vice-presidents for home missions at the Hattiesburg Encampment recommended to the Convention Board the election of two men to work in the State in the interest of enlisting the churches for co-operation in mission work. A large proportion of our churches have no part in the work.

—The secular papers a few days since gave an account of a grandson of Dives who said it was his ambition to "burn" his money at the rate of a million a year. His father had left him a great fortune and he was trying to spend it because he knew he "couldn't carry any of it with him when he died." He had a special train that traveled at the rate of ninety miles an hour. He had automobiles, and recklessly wasted his money in every way he could devise. Poor sinner, may the Lord have mercy on him and open his eyes before he lifts them up in torment.

—Preachers and others ought to rebuke sin in the spirit of Jesus. The tears rolled down His cheeks as He foretold the calamities that were coming upon Jerusalem. The man that lightly condemns wrong or does it as if he were glad that retribution comes, needs the spirit of love to fit him first for his ministry. The denunciation of sin with a breaking heart is alone effective.

—Jesus showed that there are hearts that are harder than stone. When He was entering Jerusalem amid the glad hosannas of the multitude, some of the Pharisees asked Him to rebuke them. Jesus told them that if these should hold their peace the stones would cry out. The psalmist said everything in His great temple of creation said "glory." The man whose heart is not moved to praise at the revelation of Jesus is harder than stone.

—The Japanese in New Castle, California, celebrated the Fourth of July with fireworks, and free entertainment. The decorations were American flags and Japanese lanterns. American speakers as well as Japanese were invited. This looks like they are not mad much.

—Brother J. L. Low was with Brother J. H. Lane in a meeting at Summit. At first the movement was slow, but at last the clouds broke in refreshing showers.

—At a meeting of Education Commission in Jackson on last Thursday the trustees of Mississippi Woman's College were authorized to proceed to build and equip an administration building to cost \$50,000. The need of it was very evident, as the school grew beyond the expectations of its most hopeful friends and they are planning for a much larger attendance next session. The friends of the school at Hattiesburg have come liberally to its support. Already applications for rooms are coming from outside the State.



## CONTRIBUTED ARTICLES

## THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

By R. E. Jackson, E. Y. Mullins.

The Southern Baptist Theological Seminary, founded in 1859, after much prayer and conference among the leaders of Southern Baptists, has been most signally blessed of God in its history of fifty-four years.

Its student body during the past session was the largest in its history, numbering 329. During the period of its existence there have gone from its halls to the foreign mission field about 135 missionaries.

The notable things about this great institution, indicating what has been accomplished during the fifty-four years of its existence, may be summed up as follows:

It has wrought fifty-odd years in persevering effort to train and equip the Baptist ministry for its work.

It has furnished leaders in all departments of denominational life. It has trained four thousand, two hundred men for the ministry. Of this number, hundreds have labored under mission boards in this country, thousands have become pastors, and many are editors, secretaries and leaders in various branches of denominational and Christian work.

It has received men of various degrees of preparation, opening its doors to all men capable of profiting by its instruction, whether college trained or not.

It has given great emphasis to the practical side of training for the ministry. Its alumni are in constant demand among the churches because of their practical efficiency.

It was the first of all theological seminaries to give to the English Bible a large place in the curriculum. Its English Bible courses, taught by professors who are experts in Greek and Hebrew, are unexcelled in any other school, while its courses in the languages are equal to the best.

It was the first seminary to establish a chair on the Sunday School.

It was among the first to establish a chair of Comparative Religion and Missions.

It was among the first to establish a chair of Biblical Theology.

It was among the first to introduce the study of Sociology into the theological curriculum.

It has always given great emphasis to the study of missions, both in the class room and in practical work in city missions. The monthly meeting of its society for missionary industry is one of the most striking and important features of its work. Its students are proverbially missionary in spirit and purpose.

It has fostered the spirit of true evangelism. Its students are successful soul winners and lovers of men. All of them who are in the pastorate are pastor-evangelists; any more have become most successful evangelists.

The seminary has fostered the spiritual

life of its students. The students testify to the spiritual uplift which comes from life in the seminary atmosphere.

The seminary has exalted the Bible. It has stood for freedom of research and has welcomed light from all sources. But it stands for the Bible as the Word of God, and the whole curriculum of studies is directly related to the Bible at every point.

The seminary faculty has established and maintains a quarterly theological review, the "Review and Expositor," which exerts a world-wide influence.

The seminary is the largest theological institution in the world. It has had a glorious past and its future is exceedingly bright. It is very probable that within a few years the student body will number four hundred or five hundred every session.

At present the most urgent matter connected with the life and work of the seminary is an increase in contributions to the students' fund. Many churches subscribe but do not pay their subscriptions. It is an unfortunate fact that on the books of the seminary today there are a large number of pledges unpaid. The students' fund is now more heavily in debt than it has ever been before, and while we are still encouraging students to come who ought to do so and who need our help, we do feel most urgently the necessity that is upon us to have more funds to carry on this work. I sincerely trust that the brethren in Mississippi will give earnest heed to this cause, and let us have their co-operation. Will not the churches which pledged contributions at the last State convention raise the money promised and remit to Mr. B. Prassley Smith, treasurer?

## Mississippi Woman's College

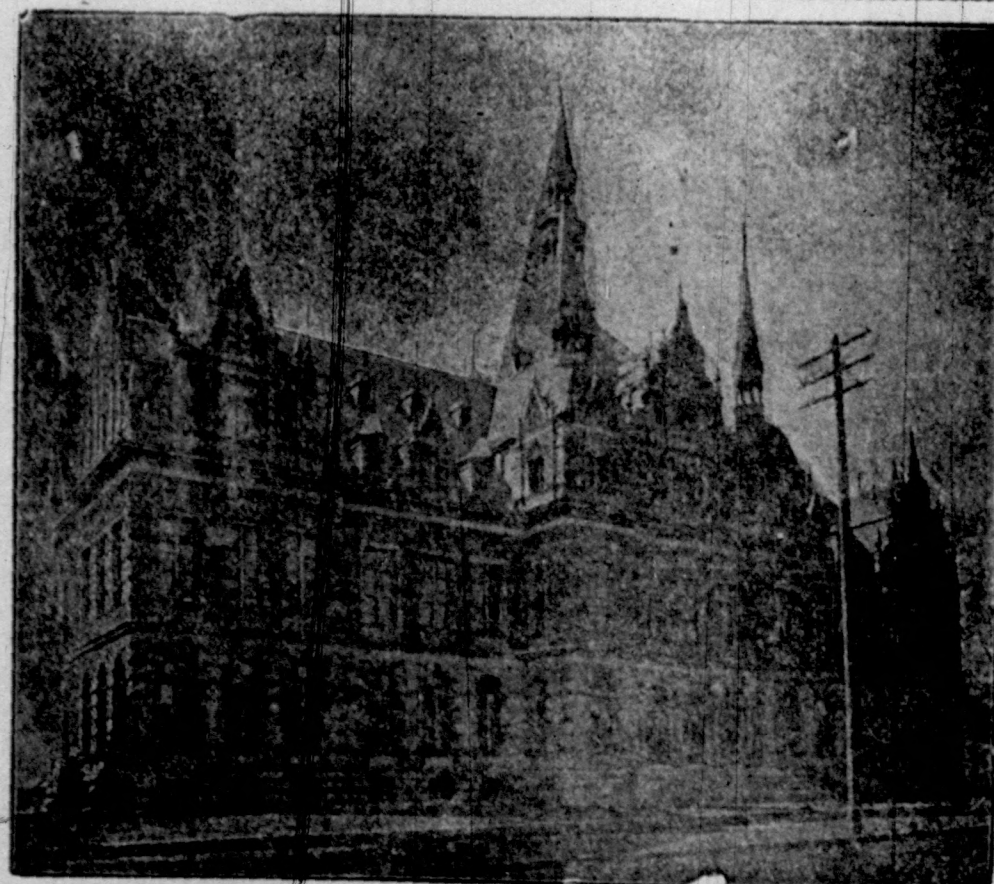
\$50,000.00 BUILDING.

The Education Commission has authorized the board of trustees to erect at once an administration building, costing not less than \$40,000 with equipment costing not less than \$10,000. This will be glad news to the Baptists of the State and especially to the loyal student body. It means that the Woman's College is to have at once, not perhaps the largest, but certainly the finest and most up-to-date administration building in the State. It means that the Woman's College shall apologize no longer for the meagreness and scantiness of its equipment. I hope that every friend of the college will spread this inspiring news and will also use every means to overflow our dormitories in September. If the brethren will notify me of their protracted meetings or any other occasions when my coming might help the college it will be my pleasure to come. We will be able to take about forty more boarders next session and we are anxious to have every place filled.

At Noxapater on Friday I spoke on Christian education to a large audience. Prof. R. E. Stuart, one of our best Mississippi College graduates, of two years ago, is the efficient principal there. He is a bachelor, but is building a beautiful home, for on July 29th he is to be married to one of the most splendid young women of Mississippi—Miss Bertha Adams, of Ackerman. Saturday was spent most pleasantly in Union where we heard a highly spiritual sermon from Brother Collins, of Houston, who was supplying for Brother Bryant. Brother W. N. McLeMore and others showed me much kindness. The church building at Union is a modern building with all conveniences for Sunday School work. The town itself is modern and enterprising.

Don't forget to send for new catalogue.

J. L. Johnson, Jr.



SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

## WHAT PER CENT OF OUR INCOME BELONGS TO THE LORD?

By R. E. Jackson, at S. S. Convention of Mississippi Association.

The Old Testament repeatedly lays down the principle of tithing, in addition to which there were thank-offerings and free will-offerings.

In all the history of the Jew a tenth of his income was required. The Levites recognized this fact, wherein it is said in Lev. 27:30-31: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah. And if a man redeem aught of his tithe he shall add unto it a fifth part thereof."

Moses recognized this fact, because all of his writings and teachings abound in this spirit. Jacob recognized this fact when he vowed a vow, wherein he promised to give a tenth unto the Lord. Melchizedek, king of Salem, recognized this fact and so did Abel and so on through the Old Testament as we read the sacred pages this principle is recognized by every man of God.

Some may argue to you that this principle does not obtain in the New Testament, that when Christ came into the world this old law was destroyed or changed. Let us remember that Christ came into the world not to destroy the old law, but that through Him same might be fulfilled.

In touching the question of giving we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this we speak from experience, as we certainly speak according to Scripture, "Bring ye all the tithes into the storehouse." And prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Here plainly the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes.

But tithes mean money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. As we have heretofore observed a tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth and not the last tenth. While the amount specifically is not designated or specified in the New Testament, the same principle is, if anything, more than carried over, "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him."—I Cor. 16:2. Here is consecrated giving, laying by in store a certain sum set apart and made sacred to God's use and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving, "As God hath prospered him."

It being the law under the Old Testament to give a tenth, we learn that Israel was even cursed and branded as a robber for withholding the tithe from God, while the richest blessings were pronounced upon its maintenance. What then can be our lot if we withhold that which belongs to God? We live under the Gospel of our Lord and Savior Jesus Christ, and we say that all we have belongs to Him, that He is complete owner of all we have, and we merely the possessors, and unmistakably the broad principle of regular, proportionate, systematic giving, which is the foundation of tithing is the bed rock principle of the New Testament.

Then my friends ought the proportion to be any less under the Gospel than under the law? Surely not, when we remember that we have as our exemplar One who "though He was rich, yet for our sakes became poor, that we through His poverty might be rich," and that we have the precept of this exemplar, which no ingenuity cannot explain away: "Whosoever be he of you that forsaketh not all that he hath cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and adversity, we predict for him two surprises, first he will be astonished at the increased amount which he is enabled by this method to give to the Lord, and secondly he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. Let us prove this from God's Word (Luke 6:38), "Give and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give unto your bosom." So we are at least convinced from God's Word that we really owe to Him one-tenth of all our income, and when we fall below this standard, surely we rob Him of what is justly His.

The tithe presents to the Christian a good working plan as a starting point or as a minimum. Instances are innumerable where great blessings from the Lord have attended the adoption of this practice as He has promised, "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—Prov. 3:9. "Yet seek ye first his kingdom and these things shall be added unto you."—Luke 12:31.

But the principle of systematic, proportionate giving proves so satisfactory that one seldom stops here. The spirit of giving which is an essential characteristic of Christianity, is so developed and brings such joy that it leads to better things.

We have studied the per cent which belongs to our Lord and I dare say each one in this presence is convinced beyond question that our per cent consists at least of one-tenth of our income. The question now presents itself, how should this be given? I answer this by giving a quotation from T. B. Ray's little booklet on "Business Methods." "Every member should give every

cent he can every week he can to send the Gospel everywhere."

Did you know, my friends, that last year more than one-half of all the money was received by the Foreign Mission Board during the last month of said year? This forced the board to borrow money to support the board that summed up in interest would have supported 13 missionaries. As it is in this field so it is in every department of our church. We hold back our giving if we can give at all and wait until some one asks you to give and then grumble and say that the preachers and churches are always wanting money and pull your little measly quarter out and drop it in the hat very reluctantly. Is this the spirit of Christ? Is this the way we should contribute to God's cause? Let it be answered in God's Word, "Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collection be made when I come."—I Cor. 16:2. It may not be practical or possible for every member in every church to give every week, surely at least once a month we can render unto God those things that belong to Him.

So much for the arguments contained in God's Word measuring our gifts. We have not in the past none of us with possibly but few exceptions measured up to this standard. Sometime we believe this is the reason there is so much poverty, sickness, distress, turmoil and unrest in our country. We are robbing God and bringing these conditions to ourselves by our sins. But thank God, there is a movement on in every denomination and Christian organization to create an enthusiasm and desire to not only render unto God which are His but to do so in a systematic, business like way. Then let us as a convention, willing and anxious to extend God's kingdom, go to our respective churches bearing in mind that we are stewards in Christ's kingdom and the question for us to decide is not how much money will I give to the Lord, but how much of the Lord's money in my possession shall I keep for myself.

When this shall have been done, no longer will be heard the cry, "No one to propagate God's kingdom," but everywhere will be seen in all our broad and vast country banners of living light, blazing on all their ample folds those words so dear to every true Christian's heart, "The World for Christ."

It was a joy to greet a number of live Baptist brethren in our office last week who came to be present at the meeting of the Education Commission, among them Brethren Patterson, Bush and Stone from Newton, Shipman from Meridian, Miley from Bay Springs, and Solomon from Hattiesburg.

W. M. Bostick, one of our Mississippians at the Seminary, is also pastor in Louisville and making good. His church is now paying off a heavy debt and planning to add ten Sunday School rooms. Chairs had to be brought in to accommodate the crowd Sunday night as the congregation is growing rapidly.



## The Baptist Record

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## EDITORIAL.

## The Betrayal of The Churches.

Before Jesus came into the world, men's notions had already become perverted about the nature and character of the Messiah's Kingdom. In the first parable that Jesus uttered to make known the nature of the Kingdom, that of the sower, He indicated that the devil was at hand to pick up the seed of truth before they had an opportunity to plant. The farmers say sometimes half an acre and four parts seriously that the potato bug sits on a clod waiting for the potato to come up; or according to the Jewish version of the agricultural vernacular, the boll weevil stands on the furrow waiting for the first appearance of the cotton plant. All of which illustrates the point under discussion, namely that if you wish to get and preserve the proper conception of God's Kingdom in the world you will have the devil to contend with in every generation. It is a familiar truth today that the Jews of Jesus' day had a wholly material and carnal conception of the Messiah's kingdom. He was to be the son of David, having only a fleshly origin; he was to have a magnificent empire like Solomon, to dazzle the world with its splendor and subdue the nations to its might. It was to restore the ancient glory to Israel and make Zion queen among all the peoples. Jesus' whole life was spent in combatting that idea, not very successfully in His generation, for His enemies crucified Him and His friends failed to believe in till Pentecost.

The idea of some that the kingdom has not yet come but is only to come at the return of Jesus when He will set up an earthly dominion, only shows how hard it is to escape from men's minds the ancient heresy. Jesus labored to show that the "Kingdom of God comes not with observation" (you can't see it any more than you can see the wind or the atmosphere); neither can you say, lo here, or lo there (It has no earthly or visible scepters or mitred ministers); for the Kingdom of God is within you. It is the task of revelation and the great garden of Jesus to deliver us from the burden of materialism, to let us know that there is something besides things visible, something higher and better than things that can be seen.

The old heresy assumes new forms, but continues to live. In the fourth century it got control of men's minds and in the person of Constantine undertook to unify Christians and embody Christianity in one great empire. The so-called church fathers became obsessed with a vision of one great church and the conception took more and more hold of men's imaginations until there came to be what men called the "Holy Catholic or Universal Church." It was to embrace all Christians to "federate" the churches, to give them a common head, a common creed, that must be universally accepted, having general officers who should see that the decrees were carried into effect. And woe to the man or church that was disobedient, "schismatic," "heretical." It was a vision of universal oneness of material union, a visible, compact organic body that could impress the world, impress itself on the world, command men's attention and respect, that would make for efficiency. It was the devil's ancient perversion of the kingdom of God and alas it succeeded to the sorrow of heaven and the ruin of men's souls. The Roman Empire was their model, a great and powerful and irresistible machine, and so it was till the Lord God raised up Martin Luther.

It is hard for men to get away from this obsession of Imperialism, to get from under the baleful shadow of this material conception of the kingdom. In our day it returns in the cry for union among Christians, by which is meant that we must have one great visible organic body, that we shall get together into one great church or federation of churches. Men insist that this is an age of getting together, of combination and co-operation and they quote Scripture like the devil did, saying, "The children of this age are wiser than the children of light." All of which may be very good if you know what you are talking about. Christ's body is not a material body. He said, "My kingdom is not of this world, else would my servants fight." Not by might nor by power (not by caparisoned armies and embattled hosts), but by my Spirit, saith Jehovah. This is a material age but God's kingdom is not a material kingdom, and the unity of believers is not a union of churches. Let us understand one another and above all, let us understand what is the will of God. A great, a world-wide combination or federation of churches won't bring in the kingdom of God. We are for preserving the unity of the Spirit and attaining unto the unity of the faith and the knowledge of the Son of God. But calling a jimson weed a tube rose doesn't make it a rose, and federation that ignores the revealed will of the Lord won't bring in the kingdom.

Dr. R. W. Hooker, preacher and physician who has been several years a missionary in Mexico, has returned and is in Memphis. He says Mexico is a bad place to be in and a hard place to get away from. It took him 18 days to make his exit by way of Vera Cruz.

## A Word About The Singing.

Singing as an act of worship seems to be a distinctive feature of the true religion. Paul says that those who worship any other than Jehovah, worship demons and not God or gods, and their worship is not joyous praise but an effort to appease the demons or frighten them away. The Chinese for example instead of having music as a part of worship, make the most hideous noises possible with gongs to frighten away the demons. Singing is generally an expression of gladness and is only possible in those who worship a God of grace and deliverance. Other nations had their songs and instruments of worship but it was left to the Jews to consecrate these as means of worship before Jehovah. A song is a burst of gladness born of a sense of great deliverance or gratitude for special favors. A mother who had watched with deep interest and sympathy the struggles of her daughter under conviction of sin, had all her anxiety removed when she saw the young lady come out of her room, take a seat on the gaily and begin singing, "O, How I Love Jesus." This was the first testimony of a soul saved through grace.

The first great national anthem was when Miriam led the jubilant hosts of Israel on the banks of the Red Sea in the song of Moses, "Sing ye of Jehovah for He hath triumphed gloriously. Horse and its rider hath He thrown into the sea." From that time singing became a part of the life and worship of Israel. Many of their songs made reference to this deliverance and it became the prophecy and guarantee of future deliverances. Most of the psalms were songs of gladness and confidence, and even those that depict the soul's deepest grief, breathe a spirit of trustfulness and hope. They are the sobbings of a child who has been hurt by the rough edge of the world, or chastened for wrong doing and comes again to lay its sorrowful head against the heart of the great Father God. This relief, this trust, this rest and gladness finds its fittest expression in song. It is the natural expression of a soul who has found a refuge and deliverance. God bids us sing. The pouring out of our hearts in this way is worthy of Him and becoming in us. The expression of our gladness and gratitude deepens and intensifies the feeling it expresses.

These things ought to indicate to us in what spirit and manner the song is to be sung. If it is the voice of gladness let us sing it in that way. It is wrong to sing a glad song as if we were in the dumps or in anguish or half asleep or too lazy to keep up. There must be a sense of fitness; and singing a song of praise in a doleful manner is a contradiction. The singing doesn't have to jiggle in order to have life in it but it ought not to put people to sleep or even allow them to go to sleep. It ought to be a trumpet call to praise and we can't be satisfied till the contagion of gladness and reverent worship has spread through the congregation.

It is better generally to have a leader, one

who is in thorough sympathy with the purpose of this part of the worship and who is able to inspire others with the desire to worship. It is well often to have some word of explanation about the song that will put people in the proper frame of mind. Even a little humor might help the cause, but here there is need of good sense and reverent discretion. It is fortunate if the preacher can help the congregation to sympathetic participation. Somebody has to feel the responsibility for the singing and strive to make it helpful in the highest degree to the largest number of people.

The church at Pascagoula closed a successful meeting Sunday, having twenty-five additions. Brother H. R. Holcomb assisted Pastor W. D. Mathis.

Brother H. C. Roberts has returned from three weeks' stay in meetings on the coast. He assisted Brother Grace at North Gulfport, West Gulfport, and at Long Beach. There were twelve additions to the church, four of them were baptized in the waters of the Gulf.

## ENCAMPMENT NOTES.

The elementary classes conducted by Misses Miley and Watts and Mrs. Rush were crowded from the very first day.

Prof. Reynolds conducted the singing in his usual attractive manner and also taught a largely attended music class.

Arthur Flake, who is the only one of his kind, made the B. Y. P. U. work interesting and instructive.

The Mission Study Classes and the classes in Sunday School Training led by Dr. Providence, Dr. McGlothlin, Mr. Wall and Mr. Leavell, will necessarily result in increased efficiency. These study classes, including the elementary classes, are after all the heart of the encampment.

The three sermons of the encampment, two by Dr. Crutcher and one by Dr. Poteat, were gems of purest ray serene.

The Sunset services were deeply spiritual and helpful. The interest in them continued through the last day when Prof. J. E. Brown made a splendid talk and application of Scripture.

Large numbers of ladies attended the services on W. M. U. Day. Addresses were made by Miss Barnett of Louisiana, Mrs. Gunter, of Laurel, and Mrs. J. L. Johnson, Jr., of the Woman's College.

The three services on Layman's Day drew fine audiences. At 10:30 a. m. Governor Longino gave the law upon "Putting the Kingdom First." At 11 a. m. Dr. J. T. Henderson spoke upon "The Layman's Work." At 4 p. m. a goodly number of men gave testimonies upon tithing. At 8:15 Dr. Henderson closed the encampment with an address upon "The Four Square Man."

All of us enjoyed to the fullest the stereopticon lectures by Dr. Arch Creech and Dr. C. D. Graves.

## BLUE MOUNTAIN ENCAMPMENT OPENS.

The North Mississippi Baptist Encampment opened Sunday morning with a large attendance both from Blue Mountain and vicinity and from all over Mississippi.

Instead of having a regular Sunday School, exercises were held in the Lowrey Memorial Baptist church at which Dr. Whittle, of Colorado Springs, Colorado, delivered the principal address. During this hour, too, were introduced those who will lead the classes in Sunday School and B. Y. P. U. work, including Miss Lona Miley, Mr. Frank Leavell and Mr. Edgar Holcomb.

At the eleven o'clock hour, Dr. I. W. Reed, of Leland, delivered an address which showed that he was indeed a scholar, on "The Religion of the Second Mile," quoting the text, "Whosoever shall compel thee to go with him one mile, go with him twain."

Dr. Reed said that the religion of the Old Testament was that of the first mile, and that of the New Testament of the second mile. Compulsion and duty were the laws of the first mile and of the second mile privilege. Speaking of the parable of the good Samaritan he said that had the priest known the law of the second mile he would not have passed by on the other side. Christianity is the law of the second mile and bestows its blessings in the same proportion that it is practiced. Not only does it bring its blessings but its joys. Dr. Reed gave a brilliant description of "The Way to Joyville," and contrasted that city with Gloomtown and its inhabitants. Dr. Reed closed with an appeal that those who sat within sound of his voice should seek the way to Joyville over the river of love.

Prof. J. E. Reynolds, who was conducting the singing, announced that Mr. J. F. Scholfield was in town and had consented to sing. Mr. Scholfield charmed the audience with his rendition of "I Trust in God."

## TO THE PUBLIC.

With an earnest desire to get a complete census of the blind population of the State I have decided to call on their friends to report to me those whom they know.

I shall be glad if you know of a blind man, woman or child that you will report to me their names, age, color, sex, and cause of blindness, if you know it.

Now this is a very small service for you to perform, but it will make it possible for a great blessing to be bestowed upon them. Now, won't you do this for the blind in your community?

Don't wait for someone else to report them but you do it at once.

I hope that all of the papers of the State will copy this that it may have the widest circulation.

Yours in the interest of the blind,  
R. S. Curry, Sup't  
Blind Institute.

## HOSPITAL NOTES.

Since the last report the hospital work has been presented at Bethany, near Prentiss, Bassfield and Wesson in South Mississippi and at the workers' conference held at Unity church, nine miles east of Duck Hill, in North Mississippi. As a result the subscription list has had a substantial enlargement and further the prospects for future subscriptions were made brighter.

## Two Letters.

Two specially appreciated letters have been received lately. One came from Brother Bacon in which he says:

"In the late fall I shall present the Hospital at a number of places where I think I have some influence. I am more anxious than you can imagine to do something worth while for the institution."

The other, from Brother B. Frank Solomon of Coldwater, reads:

"Our ladies want to make a contribution to the Jackson Hospital and wish you would send them some information about it. You know this church has given something like \$1,200 or \$1,500 to the Tri-State Hospital at Memphis, and some feel we should help our State Hospital. Come to see us."

Because of such letters and other encouragements I am

## Getting Ready to Shout.

Just one year ago I assumed the duties of financial secretary of the Hospital. In the midst of many misgivings there has always been the consciousness of God's approval and now surely there are many who will rejoice with me in the assurance of success. The work of securing subscriptions is not yet done, but barring some unforeseen providence, we shall come to the convention in the glow of victory.

The work of excavating is progressing steadily and soon the sound of trowel and hammer will be heard in the erection of the new building.

Often I have been asked, "What do you expect to do when you finish this work?" I don't know. My assurance is that the Lord will take care of me. My preference is for a pastorate at the beginning of next year.

Meanwhile, if you have made a subscription which is now due make a desperate effort to pay it. It is often embarrassing to ask for a subscription but we shall be much more embarrassed if you do not meet your subscription.

If you haven't subscribed, arrange to do so at once and if you don't care to subscribe send us a cash contribution, a thing much needed now.

Bryan Simmons.

## A REQUEST.

In looking through my file of convention annuals which have been preserved for binding, I find the one for 1905 somewhat mutilated. If any brother has a copy of the convention annual for this year, I shall appreciate it greatly if he will send it to me at once that it may go into the permanent files.

Walton E. Lee,  
Recording Secretary,  
Miss. Baptist Convention.

Hernando, Miss.



## MISSION SECTION

### THE DELTA WORKERS' CONFERENCE

The Delta Workers' Conference met in Moorhead on the 27th of June with all the pastors present save Pastors Cooper, Weeks and King. There was much interest manifested in one of the discussions, on the part of the conference as well as the speakers. The subject presented by Brother Edward on the question of missions in Mississippi for the last four years provoked very serious thought and a determination to bring about an advance in our missionary work impossible. As a result of his discussion of the question, some plans were projected for a Delta Missionary Campaign by associations. These campaigns will doubtless be made following immediately upon the meeting of the associations.

Brother Bond, of Clarksdale, discussed most acceptably and helpfully the question, "The Testworthiness of the Historicity of the Bible." All felt the force of his argument. It would be a great thing if we had his address on that subject in tract form for free distribution.

Brothers Wisley and Read discussed very ably the question of "The Right Method of Interpreting the Scriptures." Were the facts suggested followed out by our preachers it would go far towards setting the Christian world right on the fundamentals of the Bible.

The most enthusiastic discussion came on the subject of "Tithing." This subject was discussed by Brethren Russell and Burr, they holding opposite views. Each speaker, emphatically and conclusively, and Scripturally, demonstrated to himself the rightness of his position. I think everyone went away from that discussion fully persuaded to stand by what he believed to be the Bible standard of financing the Lord's work.

For the remainder of the program the speakers were all present, but the writer having to leave at this time did not hear the remainder of the discussions.

The conference was most delightfully entertained by the saints of Moorhead. They are not many in number, but they are loyal. Brother Moore is fortunate in being able to serve this noble little band.

L. F. Gregory.

### SOUTH MISSISSIPPI BAPTIST ENCAMPMENT.

The second annual meeting of the South Mississippi Baptist Encampment has just closed and I want to tell the readers of your paper who were not present some of the good things they missed.

The packing periods were as good as anybody could wish to attend. Dr. McGlothlin's lectures on Old Testament history would be hard to improve upon, and every Bible student in the State should have been a member of this class.

Arthur Lake's work in B. Y. P. U. study was of the highest order and no B. Y. P. U. worker should let such an opportunity pass

to study the many phases of this great work.

Byrd gave instruction in Sunday School work as only Byrd can. Byrd is just full of his work and is constantly giving his life to the work of instructing the Baptists of his State in becoming more efficient in this line of work.

As president of the encampment he has made it second to none in two years and has already begun his plans to make the 1914 meeting the best yet. Were he and Lowrey Love as big in averdups as some people I know and were as active and wide awake then as now, the good Lord only knows what they could accomplish in His name. They are live wires at an encampment.

Dr. Zeno Wall and Dr. W. H. Provence are teachers in their respective lines that would be hard to improve on. Their classes were largely attended and only can the future tell the results for good accomplished by these men of God in their work.

Mrs. J. W. Rush and Misses Miley and Watts did a great work in the primary and junior rooms. Fortunate is the child whose teacher took the course under these teachers during the week.

In the matter of attendance some interesting figures may be given to the public. A record of attendance was kept of all persons who reached Hattiesburg by rail. This shows the names of 252 persons. Of these every town on the G. & S. F. railroad, from Jackson to Gulfport, was represented. Except possibly Vossburg, every town from Meridian to Picayune had one or more representatives. On the A. & V., from Meridian to Vicksburg, Forest and Lake were possibly the only towns without some one to tell the story of the encampment. From Jackson to Osyka, well we dislike to tell the towns that failed to have representatives. It seems from our records, however, that both Hazlehurst and Crystal Springs forgot to see that their pastors or any workers were sent to the meeting. Well, we do not believe they will be so forgetful in the future. The Mississippi Central from Brookhaven east, was well represented. Natchez did not send a delegate but she did send ten dollars to help defray expenses and that means that Natchez will be represented at the next meeting.

It will be interesting to the public to know that of the 252 persons enrolled, 61 were outside of Hattiesburg preachers. Some 14 Baptist and Methodist ministers from Hattiesburg and vicinity were regular in attendance.

Of the total enrolled, 76 were Sunday School teachers. To this may be added 75 from the local churches. Eleven out of town superintendents were enrolled.

Other features of the encampment were sermons and addresses by the leading preachers and speakers of the South. Such men as Poteat, Winburn, Crutcher, Cree, Graves, Henderson and our own Borum, Edwards,

and Longino are not heard every day. The encampment was great in every particular. N. R. McCullough, Sec.

### THE FOREIGN MISSION SITUATION.

Since the accounts given of the meeting of the convention in St. Louis, we have not had much to say to our brethren through the papers. We feel that a few words to them would be appreciated at this time.

The convention decided that this year we must try to meet all obligations for the year, pay off the account of indebtedness which came over from last year and make some advance. To do this will require united, consecrated effort, but we hope that our people will prayerfully press forward and accomplish glorious things. While we are pushing the "Judson Centennial Fund" campaign, which is to furnish better equipment for our work in the foreign fields, yet we must not neglect the regular expenses. Let us raise both of these funds, and we will accomplish great things for the Master.

A few new missionaries have been appointed, but the board has decided that it is not best to appoint others unless their salaries and all traveling expenses are guaranteed beforehand, the gifts for these being in addition to the regular contributions of the donors. We are glad to say that some brethren and sisters have come up nobly, and guaranteed gifts for new workers. One brother has offered to guarantee the salary of ten missionaries this year if we can get ten other brethren and sisters to guarantee one each. Several have already agreed to give \$600, the salary of a missionary, and we are anxious to get the others so that we will have ten not now supporting a missionary, who will agree to support one this year. Will not brethren and sisters at once write to us on the subject. You can give \$50 a month or \$600 for the year. This will pay the salary of a missionary.

We have been talking and writing much about systematic, regular giving. We hope that a number of the churches will adopt plans whereby they will send up funds regularly all through the year. We are glad to say that our receipts are somewhat ahead of what they were at this time last year. Let us make them far surpass last year's gifts from month to month as we go along through the year.

Our missionaries are rejoicing in reporting hundreds of baptisms on the foreign field. A letter has just come in which a brother writes of one church organized a year ago with 65 members, which now has a total membership of 272. It had during the year 211 baptisms. A wide door is open to us. Let us earnestly press forward in God's name.

We hope that many brethren and sisters will make this pre-eminently a year of prayer. This is God's work. Let us look to Him earnestly and constantly for His blessing.

Yours fraternally,

R. J. Willingham.

Richmond, Va., July 1, 1913.

### A GREAT MEETING.

For many reasons I seldom write for the papers, but I must ask the editor to allow me to say a few words concerning the work of Pastor W. E. Farr, of Columbia, Miss.

My thorough acquaintance with the ministry throughout the country, especially in the South, has brought me to know the noblest and best of God's men, and seldom if ever have I found a man anywhere with greater gifts of both head and heart who is more thoroughly given up soul, mind and strength to live for the glory of God and the good he could do in the world. The magnificent church building just completed here under his ministry, is a quarter of a century ahead of the times and one of the best to be found anywhere. Very few city churches surpass it and most of them do not equal it. This is the seventh church building which the Lord has used him to erect for God's glory.

He is also pre-eminently a builder of spiritual strength and power in a church membership, as well as of church building. The great Holy Ghost meeting which God is giving us now is due largely to his efforts and inspiration. The 130-odd members received into his church since the meeting began include many of the most prominent men of the community; a number of persons more than fifty years of age, and one of them eighty-four.

I want to commend Brother Farr's example in evangelistic work to other pastors. He does not go off hundreds of miles to hold the meetings which he is invited to but spends all the time he can spare from his own work holding meetings in the nearby churches. In this way he wins hundreds of souls to the Lord and at the same time is in his own pulpit every Sunday and keeps his own work going. If more pastors, who are fitted for it, would give their time as far as possible to evangelistic work, there would be less objectionable evangelistic methods abroad in the land. The pastors in Mississippi could evangelize the State if they would all follow the example of Brother W. E. Farr.

This is my first meeting since I broke down in Charleston, W. Va., nearly a year and a half ago, and I was still not able to hold a meeting except in a state where I could have the most hearty co-operation, and that's why the Lord brought me back to Mississippi. Do let me send a message of Christian greeting to the Lord's people in this State.

I wish that the brethren of Mississippi would pray more that God would call their young men into the ministry, for the young preachers of Mississippi go out into the work with a strong faith in God and without that taint of infidelity which curses the life of so many young preachers.

I want to congratulate Dr. Lipsey and the people of Mississippi on the kind of work which is being done for the Kingdom through The Baptist Record. It is a great joy to me in my meetings to take advantage of a God-given opportunity and burn into the hearts of the people the importance of taking and reading and also of paying for

their religious paper. I find the average church member among those who do not take a religious paper is a very low average indeed, and the children reared in a home without the guiding star of the religious paper are so easily led astray by every wind of false doctrine.

May I ask most earnestly for the prayers of the faithful readers of The Record, that the Lord will let the humble work I have tried to do for His glory be but the beginning of what may yet be accomplished. I crave the prayers of all my brethren that the one consuming passion of my life may more and more be that of glorifying God and my conception of the most effective way of glorifying God is the saving of the lost first and then helping the saved to believe God.

Yours prayerfully,

George C. Cates.

### CARD PLAYING—THE AGE-LONG EVIL.

I am not a social reformer, nor would I write on this subject for the public press, but I am writing to the members of my own church, in the same spirit that I would reason with the members of my own family. We are members one of another. We are of the household of faith.

It would be unreasonable in the extreme to try to get non-church people to see the matter of card playing from my point of view. It would be equally as unreasonable to argue the matter with a person who belongs to a church that values formalism as worship. There are churches which undertake to classify sins, as for instance, venial sin, mortal sin, etc. To such people the sin known to us as worldliness is venial sin, and can be expiated by the observance of certain forms, or can be remitted, pardoned, or excused by the priest. The distinction between this class of church people and Baptists is easy to see.

Baptists hold to the Bible interpretation of sin. All sin looks alike in the sight of God. God is the only competent judge of sin. With Him all sin is mortal sin, and He alone has the power to forgive sin. When He says that all unrighteousness is sin, He most certainly puts all sin in one class. The only question to determine in the performance of any act is whether or not it is right in itself, or whether it leads to righteous ends.

It is perfectly clear to my mind that card playing is of the devil—that it is not right and does not lead to righteous ends. It is the age-long gambling game. It has trailed through unknown centuries, and has carried evil in its wake. It has been recognized as evil and has been legislated against by nations that knew not God. It always leads to worldliness, recklessness and ungodliness. These are not mere assertions, but are facts that history will verify.

Now, the reason why card-playing should have a different meaning for Baptists to that of church people who look to the church to classify the sin, and to qualify their conduct, is this: Baptists believe that religion is a heart relation of the believer to Jesus Christ. They believe that they are to look to Jesus alone for atonement for their

sins and as their example and guide to righteousness. It is easy to see that a course of conduct that does not exalt the name of Jesus and magnify him in our lives is wrong. A thing is removed beyond the pale of doubt and quibble if it is of itself unrighteous or if it leads to evil. It is impossible to find an instance where card playing ever elevated anybody or ultimately benefitted anybody.

The question of imitation card games naturally arises. All such games are substitutes for the old game. They are born of a restrained desire to play the old game. They lead swiftly to the playing of the old game, as is clearly shown in Brookhaven. They may run side by side for a while, but they finally get on the same track.

I will illustrate the relation of these imitation card games to the real thing. When I was a boy, we youngsters used to smoke cross vine, until our tongues were blistered. We used to chew beech buds and spit a good imitation amber. We used to get flasks of sweetened water colored with berry juice, and we would all get on the most awful "drunks." What did it mean? We were imitating the real thing. But why did we not use the real things? Because we were restrained. We could not get the real things, and if we got them, our parents would have "got" us! The restraint that followed us in our lives kept some of us from ever using the real things to which these substitutes naturally inclined us. The same thing is true in card games. Restraint may keep some from ever using the real thing. Some are restrained because of their parents, some because of their children, some because of their church, etc. But the consciousness remains with us that we are smoking cross vine, chewing beech buds, and drinking sweetened water. We can't fool ourselves, and we can't fool the world. The real card player is quick to fling it in our teeth. That one thing weakens our Christian profession more than anything else. It shows plainly the hypocrisy in our conduct.

I want to appeal to the membership of our church to stem the rising tide of this form of worldliness in our midst. It is dangerous. It destroys spirituality. It deadens our religious perception.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." May we rid ourselves of the spot, yea, the blotch of card playing. Nelson Tynes Tull in Weekly Bulletin.

In Pearl River county twenty-five public schools have been reduced to six by consolidation. This means better schools, higher grades and longer terms. There is room for this kind of improvement in other counties.

Pastor Zeno Wall began a meeting Wednesday at Magee, having the help of Brother L. G. Cates.



## TIDINGS OF THE KINGDOM

—C. W. Sumner, Charleston: Leavell and Scholfield were in meetings with us tonight. Indications are that we will have a great meeting. Our work is in fine condition.

—Rev. W. A. Murray and Singer, K. J. W. McKay, Jr., recently closed a meeting at Robinwood, a mission station with no church building. Twelve confessions of faith were made.

—We have just closed a nine days' meeting at Ackerman. Brother L. E. Barton did the preaching. It was of high order. We received nine into our church, four by letter and five by baptism. We feel very much benefited at Barton's coming. We are sorry he is leaving our State. Georgia's forces will be greatly strengthened. —J. D. Derrick.

—Z. C. O'Farrell, Melvin, Miss.: In a meeting in Melvin which just closed, Brother Jack Cranford, of Laurel, did the preaching. One special feature of the meeting was a confession and testimony meeting. We had some secret sin in the church, but Brother Cranford's preaching was so forceful we had to tell it. Then God gave us the victory. Brother Cranford is a great, good preacher.

—J. C. Backley, Pleasant Hill church, Simpson county: Here my mother led me to hear the Gospel as it was preached by the old-time preachers who show the way of salvation. I have been here at home 25 years. The people have just subscribed eleven hundred dollars for the building of a new house. We are to have a meeting the second Sunday in August. We expect a great spiritual feast. Our own pastor, F. Lane, is to come home to preach for us.

—L. E. Carter, Atlanta: Began my Jackson Hill pastorate today. It was a day great in the cordiality and fellowship and the good Lord did not forget us. He gave us one by letter and two by baptism. This is a great and noble hearted people. The memory of Dr. Millard and other former pastors is held in great esteem. New men were ever loved as this church loved Millard, and that is one of my embarrassments. But they are generous enough to give any pastor who will honestly and faithfully serve them.

—Elsewhere in this issue will be found an article about Jackson College with illustrations. This is a Baptist school for colored people where the Bible is taught to every class every day, besides literary and manual training. It is fostered by the American Baptist Home Mission Society and its faculty are A. M. and A. B. graduates of Yale, Amherst, Massachusetts Agricultural College, Spellman, Chicago University, Tuskegee and other well known schools. They want to have a special class for the training of their preachers and ought to have it.

—Some of our Baptist exchanges have been calling attention to the condition at the Naval Academy at Annapolis, where it is said only Episcopalians and Catholics are permitted to attend regularly the services at their own churches, the other Protestant students being compelled to attend the Episcopal service, except that they may go to their own churches on communion days. This strange how religious intolerance has crept in and religious freedom is destroyed in a land where we are supposed to be guaranteed the right to worship God, each one according to the dictates of his own conscience. These things deserve to be looked into, and the abuses corrected.

—J. L. LaFollette, Summit: Closed a very good meeting at Summit on the first Sunday night in July. Elder J. L. Low did the preaching,

which was acceptable to the church and town. Elder J. F. Hailey, who was on a visit here to his wife's people, led the singing. He has fine musical talent, and can be useful in meetings. There were eleven accessions, and the church made some stronger, and trust good otherwise was done. We have some choice spirits in the Summit church. This is the home of Dr. J. R. Sample, who is still interested in every phase of the Lord's work. Here is also where Brother I. H. Anding labored so long, and one of his little grand-daughters was received at this meeting for baptism.

—J. M. Phillips: My wife and I had the pleasure of attending the South Mississippi Baptist Encampment at Hattiesburg. We were among the first to get there on Saturday afternoon, June 21st, and the last to leave on Monday morning, June 30. The rest, fellowship and worship were delightful. It was a joy to meet and greet old friends, and to form new acquaintances. Dr. and Mrs. Johnson, and all the rest of the "college family" did everything possible for the comfort and pleasure of their guests. There are three things which will work together for the intellectual and spiritual benefit of many throughout South Mississippi and into the "regions beyond." First, the Woman's College, with Dr. J. L. Johnson as the efficient president; second, Immanuel Baptist church with Brother A. L. O'Bryant as the faithful pastor, and, third, the South Mississippi Encampment with Brother J. E. Byrd as the untiring director. We predict that these three institutions will grow in power and usefulness as the years go by.

—Dr. Franklin L. Riley, Oxford: Brethren James B. Leavell and Walter B. Scholfield have just closed the most successful revival the Oxford Baptist church has enjoyed in years. Leavell preached in great power, and Scholfield led the singing. There were 11 accessions to the church—42 of which were by experience and baptism, and 11 other professions. A large number of young men were added to our membership. There will doubtless be many other accessions in the near future. The meeting reached a glorious consummation Sunday morning, when a collection broke out. In less than thirty minutes our people had provided for the payment of our church debt of about \$4,000. But the giving continued until more than \$5,000 was subscribed for debt and repairs. A few members who were absent will increase the total to about \$5,500. Last night the church extended Brother Leavell a unanimous and urgent call to become our permanent pastor. His heart is set on a year of further study in our seminary, but we are hoping that he will agree with us that it is the Lord's will for him to remain at his old home and help in the further development of the church his sainted father and mother loved so well.

—J. R. McCordie, Lyman: On the night of June 12 we began our revival services in our new church at Lyman. Rev. Homer H. Webb, of Hattiesburg, came to us and began to preach the glorious gospel in that sweet, spiritual, yet fearless way that characterizes him as a herald of the cross. And the people of the town began to wonder and say (as of old) "I never heard it on this wise before." To my mind this was one of the greatest meetings I ever attended. The preaching was safe, sane, evangelical. It was that kind that made men think and to bring about a complete change in their lives. The result of the meeting was 45 additions to the church and at the close of the meeting the church moved from one-fourth time to half time and raised the pastor's salary from \$200 to \$540, and voted to relieve the State

Mission Board from their support. This little church, under God's guiding hand, has made wonderful progress. Four months ago she was eking out existence in one corner of the Methodist church almost entirely dependent on the board for support. Today she is living in her own beautiful little, one thousand dollar building with her steeple towering heavenward, and supporting her pastor for half time. May God be praised and let us give Him all the glory. The church and community gave Brother Webb \$113.30 and sent him on his way rejoicing.

—A writer from Bozeman, Mont.—It is with sincere regret that we announce the departure of Pastor J. W. Hickerson and his estimable wife from our midst. They came to us last October and since then have endeared themselves to the hearts of many. In this short time we have felt strongly the influence of God's Word, and this has been the basis for every undertaking. Many a Bible passage that heretofore has seemed meaningless and of little importance has been fitted into the whole through Brother Hickerson's interpretation. We note a marked spiritual improvement all along the line and a feeling that "I will do what God would have me do, let others do as they will." Our pastor came to us with a \$685 shortage in current expenses and a \$10,000 debt on our new church. Under his leadership we have met all current expenses, cancelled \$185 of the above shortage, paid \$500 toward the building fund and interest on the same, and \$310 toward the organ fund. Thirty members have been added. In the conducting of evangelistic services we have found him an able leader who goes to the heart of things. Seldom have we found a pastor and his wife so unselfishly devoted to God's work and His people. Our best wishes and prayers go with them wherever they may go, for we have found them pure gold.—First Baptist church, in Word & Way, May 29, 1913.

### MARTIN, TENN., BAPTIST CHURCH AND SCHOOL.

Having exchanged meetings with Pastor Penick, of Martin, Tenn., I went to Martin on June 16th, and stayed nine days. The meeting was indeed pleasant and some good seemed to be done. Ten joined the church. I have assisted in many meetings, but I was never in a meeting with any church that manifested more loyalty to both doctrine and spiritual interests than do the members of the Martin Baptist church. They stand by their pastor, by their church, and by their school with both devotion and commendable pride. Brother Penick has a great church. He is a great leader in his line, and one of the clearest doctrinal preachers that I was ever with; and withal a most humble and lovable Christian man.

The Hall-Moody Institute is a marvel. It started in 1900 and last session had about 500 pupils in all of the departments. It is Baptist to the core and studies not only the welfare of the students, but the welfare of the hard-working men and women who are trying to educate their children. The school allows no inter-school or inter-collegiate match-games to take the time of the boys and the money of the fathers and mothers; yet they get the patronage. I want to commend that special feature to every father who wants his boy to go to a school where he will be taught to use his time to get an education and save his father's money. Hall-Moody is destined to do a great work if it holds to its present course, and the men and women who go from it will help to make the world better.

E. L. Wesson.

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### MISS MARY J. WELSH.

On the 22nd of May, 1913, Miss Mary J. Welsh, of Shuqualak, died in the home of Mrs. Mamie Edwards, where she had made her home for several years. Miss Mary was in her 90th year and had been a member of the Baptist church for 75 years. She had been teacher of the Bible class in the Sunday School for more than 30 years. In her early years she taught school and supported and educated a sister who became her constant companion until her death a few years ago. Years ago Miss Mary had worked with Dr. J. R. Graves when he had a publishing house in Memphis, and had been connected with the orphanage when it was located in Landsdale, and up to the hour of her death her mind was clear and active. I was her pastor for seven years, and I have never known a brighter and more earnest Christian.

W. H. Thompson.

Better and safer than colomel—Swamp Chills and Fever Cure. Instant relief. At druggists.

### GREAT MEETING.

For over four weeks Rev. Geo. C. Cates, of Louisville, Ky., was with us and preached the Gospel with power. Greatest meeting that I have ever seen or been in.

The Holy Spirit was present in great power in every service. Not one bit of excitement. Have never seen prayers more directly answered. The influence of the meeting went out all over this country, and other nearby towns. No way of estimating the good done to the churches of our city. It was our joy to baptize whole families—one man 70 and a woman 84 years of age.

We have received to date into our church 154. The Presbyterians received 19; the Methodists received 34.

Brother, don't be afraid to have Brother Cates with you in a meeting. With prayers,

W. E. Farr.

Columbia, Miss.

### AN ARTICLE OF VALUE FREE.

Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, felons, poisonous bites or from skin diseases of any nature, will welcome the following news: Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to anyone who will write, in order that those suffering may test personally and without cost the great value of the ointment in relieving such troubles. Mr. G. S. Byrd, of Williamsburg, Ky., says this of Gray's Ointment: "My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely. This is strong evidence, but more convincing proof is an actual trial, so send for free sam-

THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

## SUMMER TOURIST FARES

In planning your Summer Vacation, do not overlook the following fares which will be in effect until September 30, and return limit of October 15.

ROUND TRIP FARES JACKSON, MISS.	
To Chicago, Ill. ....	\$30.05
To Louisville, Ky. ....	22.60
To Cincinnati, O. ....	27.60
To St. Louis, Mo. ....	21.95
To New York City ....	52.80

Correspondingly Low Fares also in effect to all of the principal Summer Resorts in the North, East and West.

For tickets and particulars, apply to nearest ticket agent

## Illinois Central Railroad

Write for Summer Tourist Booklet "M"  
G. H. BOWER, Gen. Pass. Agt.  
MEMPHIS, TENN.

### FAIR FOR SALE.

47 1-2 acres of land susceptible of the highest state of cultivation and fruit growing, 1 1-2 miles from Clinton; good road divides it. With 17 1-2 acres of woodland; 30 acres open land; 2 small houses. Ideal for our ideal schools, with our ideal people. Address PHILIP DIDLAK, Clinton, Miss.

## All the Corns

In America Could be Ended This Week

If all people used what millions are using, there would be no corns next week. Every corn would be treated at once with a little Blue-jay plaster.

The pain would stop instantly. Then the B & B wax would gently loosen each corn. In 48 hours all the corns would come out.

You can prove this yourself in two days. Try a Blue-jay on that old, old corn. Note how it acts without any discomfort. Note the absence of pain or soreness. The corn is completely forgotten. Then note in two days how the whole corn lifts out. Blue-jay keeps millions free from corns. When you stop paring—stop old-time treatments—you will have freedom too. And all people sometime will know this.

A in the picture is the soft B & B wax. It loosens the corn. B stops the pain and keeps the wax from spreading. C wraps around the toe. It is narrowed to be comfortable. D is rubber adhesive to fasten the plaster on.

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Sample Mailed Free. Also Blue-jay Bunions, etc.

(512) Bauer & Black, Chicago & New York, Makers of Surgical Dressings, etc.

Regular size 25c at druggists or by mail from the above company.

Secretary of Evangelism Weston Bruner has arranged for an evangelistic campaign in Oklahoma City, beginning in the middle of October.

The meeting at Winona, conducted by Evangelist T. O. Reese, is assuming great proportions. Five hundred people listened to the splendid sermon last night. Many people are interested about their souls. Some are joining the church. J. P. Scholfield is leading the music.

### NO, INDEED!

Ignorance of the law does not prevent the losing lawyer from collecting his bill.—Pack.

### NOT EAGER.

"Are you ambitious to die rich?" "I'm not ambitious to die in any condition!"—Detroit Free Press.

## QUEEN & CRESCENT ROUTE

HOME SEEKERS' TICKETS—On sale from Meridian and Newton (only) first and third Tuesdays of each month, limited to return twenty-five days from date of sale, to principal points in the West.

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Brief Prayers Arranged for Each Day in the Year

A Book Needed in Every Christian Home

Compiled by A. William Nybe and Herbert Hunya.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational allusions.

Avoids the Monotony of Repetition

If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

Practical and Useful

In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

16mo. Size 2 1/2 x 5 1/2 inches. 165 pages. Cloth, stamped in gold, gilt edges postpaid ..... \$0.50

THE BAPTIST RECORD  
Jackson, Miss.

Rev. J. J. Mayfield will begin an eight days' meeting at Eastabuchie next week. A great meeting is expected. Brother Mayfield has been largely successful in his work for Mississippi College.

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DRIVEN OUT

Chills and Fever quickly cured and the entire system built up, restored appetite, clear brain, good digestion, renewed energy if you take

**JOHNSON'S TONIC**

The warranted remedy contains no alcohol or harmful ingredients. Liquid 25c and 50c. Chocolate Coated Tablets 25c at dealers or direct. Address "Johnson's Tonic," Savannah, Ga.





## Woman's Missionary Union

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Direct all communications for this department to Mrs. T. J. Bailey.  
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All societies of the State should send quarterly reports to Miss Margaret Lackney, but all others should be sent to A. V. Rowe, Jackson.

### NOTICE.

Societies will please send the amount for the "Literature Fund" (ten cents per member per annum) to the office Secretary, Mrs. Rhoda Enoch, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Don't do with Calomel. Swamp Chill and Fever Cure is better. At your druggist.

### FOR ALL HEROES OF THE CROSS.

"But Jesus are your eyes for they see; and your ears, for they hear."—Matt. 13:16.

Our programme for July is Home Mission. While studying about these heroes of the past it occurred to us that it might be well for us to read up on the aims and plan of work of our home board of today.

We are asking our readers a Home Mission. Aims from Kind Words, written by Victor I. Masters, of the Home Mission Field, which, if read carefully will give one a correct idea of Home Mission work. Where we are working the kind of work and how it is done, besides a lot of facts about what the Home Board has done and is doing through its missionaries.

### A HOME MISSION CATECHISM.

Victor I. Masters.  
Lesson I.

Did the Savior teach Home Missions?

Yes; when He said "Preach the Gospel to every creature," He also said "beginning at Jerusalem." And He said, "Ye are my witnesses"—everywhere, at home and abroad.

Give another Scripture passage that shows our duty to bring America to Christ.

"Righteousness exalteth a nation, but sin is a reproach to nations." What gives more strength to a nation than battleships and armies? The love and fear of God in the hearts of the people.

Name the way in which Home Missions help to save the whole world.

Home Missions saves more people to give and go to other nations with the message.

Name another way.

By saving America, we can show to the heathen nations what Christ can do for them.

Is this necessary?

Yes; for example is stronger than words alone.

Through what agency do Southern Baptists do Home Mission work?

Through the Home Mission Board, Atlanta, Ga.

How many classes of mission work does the Home Board do?

Ten.  
Name them.  
Aiding weak churches.  
Mountain mission schools.  
Evangelism.  
Cities.  
Church building.  
Foreigners.  
Indians.  
Negroes.  
Cuba.  
Canal Zone.

### Lesson II.

Aiding Weak Churches.  
In what way does the Home Board aid weak churches?

By assisting in supporting their pastors.

How many churches and missions are being thus aided?

The Home Board aided 2,631 last year.

Are these all the churches that received aid from any source?

No. The various State Boards aided 2,544 in co-operation with the Home Board and about 1,800 besides.

Are there yet other mission points where we should carry the gospel?

Yes; there are many feeble churches and scores of neglected places without any churches where great good could be done by timely aid.

What is co-operative mission work?

It is the work of aiding needy churches done by the Home Board in various states in conjunction with the State Board of each of the states receiving this aid.

Name some advantages of this.

The Home Board uses in those places where it is most needed the liberality of the whole brotherhood, and at the same time has the advantage of the wisdom and aid of the local state forces in making the gifts produce the best and largest results.

Is the co-operative work a large part of the outlay of the Home Board?

No; less than twenty per cent of the board's outlay is placed here.

### Lesson III.

Mountain Mission Schools.  
What are Mountain Mission Schools?

They are the schools conducted by the Home Mission Board for the boys and girls in the southern mountains.

How many are there?

There are now twenty-seven.

Where are they?

One is in Virginia, eight are in North Carolina, three in Kentucky, five in Tennessee, two in South Car-

olina, four in Georgia, and four in Alabama.

Who is their superintendent?

Dr. A. E. Brown, Asheville, N. C., who was himself a mountain boy.

What do the mountain schools do?

They give the mountain boys and girls an education, and at the same time teach them to give their lives and trained powers for service to the Lord Jesus.

Has the Board conducted any schools besides these?

Yes; it has aided schools that are now self-supporting. For instance, Williamsburg Institute in Kentucky, and Spartanburg High School at Landrum, S. C.

What is the property value of these schools?

About \$500,000.

How many teachers and students are there?

About 150 teachers and 5,000 students.

What are some fruits of these schools?

Brighter homes in the mountains, trained preachers in the pulpits, stronger laymen in the pews, streams of blessings for the whole country and the world in capable preachers that go out.

(Continued next week.)

## THE WASTE AND WORRY OF WAR.

Peace was declared between Italy and Turkey nearly a year ago, yet last week the Italian government set aside \$50,000,000 to defray the expenses of the campaign.

The general public accepted the terms of peace as a satisfactory adjustment of the differences between the two nations and the country generally regarded the war as over.

Literally speaking, it is, but the expenses entailed in the struggle have multiplied and have to yet be paid.

The Italian people were not only heavily taxed during the days of the war but they are still burdened with war taxes to pay the cost of the campaign.

This is merely an instance showing the waste, the worry and the general wantonness of war.

Oppression follows any national struggle. The people in the long run have to pay the expense for adjudicating international differences.

The Richmond Times-Democrat offers certain comparative statements which cause the average man to pause for a moment and wonder if, after all, war is justifiable. "When our hot-headed congressmen arise in their might of words and incite a war scare, if they would consider their speech more carefully they would probably take another angle of discussion.

One thousand and fifty dollars is what it costs to fire one shot from a 13-inch gun of the United States navy. If the damage to the gun, which is estimated at \$555, is added, the amount will run to \$1,605.

This sum would pay a first-rate country school teacher for three years' services, whereas many rural schools remain closed and the children uneducated because there is not sufficient revenue to retain the services of a school teacher. For this amount a boy could spend four years in college, and four years' study

## "Doesn't that Look Good?"



Every woman, whether she can cook or not, can make the most delicious

**Ice Cream**  
**JELL-O**  
**ICE CREAM**  
**Powder**

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At Grocer's, 10 cents a package.  
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The Genesee Pure Food Co., Le Roy, N. Y.

In college is the virtual making of a man.

Forty-five thousand, five hundred and sixty-nine dollars is what the United States pays for a 13-inch cannon. That is much more than many high schools and churches cost.

The bill for a super-dreadnaught is \$15,000,000. This sum would build 6,000 residences at the cost of \$2,500 each.

Adequate armament for our national defense is essential, but what a waste war really involves, not only war itself, but the fear of war, and the continuous preparations which must be made to provide adequate protections should war occur and waste entailed to be in shape to meet a belligerent nation should we become involved with a war with some other country.—Commercial Appeal.

## For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

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Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

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## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE  
By L. E. BARTON, D. D.

July 20.

MOSES CALLED TO DELIVER

ISRAEL.

Ex. 3:1-14.

Golden Text: "Blessed are the pure in heart, for they shall see God."

Does any one know where God ever called an idler to a great mission? He called Amos, a busy shepherd and horticulturist, to prophecy to Judah and Israel. He took David, a shepherd boy, from the sheepfold to the throne to rule over Israel. Even Paul, the fiery persecutor, was busy at his business when the Lord sent him on his great mission to the Gentiles. Moses is busy with the sheep and is called to deliver the people.

Burned, Though Not Consumed.

The burning bush was a theophany, or an appearance of God. It was not the person of God in full unlimited presence. Moses could not have endured to look on Him. But it was a manifestation of God. "The angel of the Lord" probably refers to Christ in his pre-incarnate state, and he took this symbolism of fire to reveal God's presence. Fire is a good symbol for God, because it purifies, consumes and refines. Here the consuming element was held in abeyance. God can come to men in wrath or in blessing. If the "angel of the Lord" means Christ we can understand why and how God could appear to man without consuming him. The presence of God is so modified or softened in Christ that He can approach us without consuming us. This appearance was a miracle. Those infidel critics who reject the supernatural will call it a hallucination. But those who know God will put off their shoes and worship.

Your Burning Bush.

Has God ever appeared to you? Is there a distant work He wants you to do? Has He ever told you what it is? Is there a suffering people anywhere to whom He would send you? Have you seen a burning bush calling you to a greater consecration, or a bush inspiring in you a holy reverence for God and sacred things, or a bush which flamed forth a message of service to God and a mission to lost men? Not in miraculous manner but in many incidents and providences does God appear to men today and point them in the direction of His will. Happy are those who lovingly obey Him.

Mrs. Browning wrote:

"Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who sees takes off his shoes."

A Lesson in Reverence.

"Draw not nigh," "put off thy shoes," "the place is holy ground!" What an awful thing to stand in the presence of God! "Fools rush in where angels dare to tread." Nothing is more intensely filial and

Christian than true reverence. God is infinitely above us. His ways are not as our ways, nor His thoughts as our thoughts. The Christian is to pray, "Our Father who art in heaven." A holy awe and deep hush of reverence should mantle every heart when it thinks of God. God will not hold him guileless who takes his name in vain.

A Friend to the Suffering.

"I have surely seen the affliction of my people." When the poor are wronged and oppressed by the rich their cries are heard in God's ears. God says (Ex. 22:27), "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows and your children fatherless." Every overworked child in factories, each neglected widow, all the poor that are wronged in their wages, all those tyrannized over by kings have a friend in God who will remember their wrongs.

The Voice of False Modesty.

When God assigns a duty it is not true modesty to say, "Who am I that I should do this?" It does not matter who I am. If God tells me to do a thing, I ought to do it, and I can do it. He knows our fitness and talents better than we know them. He makes no mistakes in choosing workers. Square pegs in round holes and round pegs in square holes are not the result of Him to send us to our work and trust Him for strength to do it all will be well as to the results.

I Am That I Am.

"I am that I am" means the self-existent one, the one who has life in Himself. He is independent of all other beings and the source and fountain of all life. He only hath immortality in Himself. The name Jehovah means the "Being One," the one who is. It is a part of the Hebrew verb that means "to be." Now this immortal, eternal, self-existent One promises Moses His presence and power in doing His work.

A little boy said to his sister, "Wouldn't you be afraid to go to heaven in a chariot of fire, like Elijah did?" "Not if God was driving the chariot," was the faithful answer. "Anywhere with Jesus I can safely go" is the best of Christian philosophy. Later on Moses said, "If thy presence go not with us carry us not up hence. That was after God had spoken of sending an angel, but Moses thought the presence of an angel not enough.

Moses seemed to think the Israelites would not believe him. They would not forty years before, but they will now. He will go in God's strength this time and not in his own as before. The presence of God in the life and consecration to His cause always makes folks believe us.

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Why shake with an attack of chills one minute and burn up with a raging fever the next when you can cure yourself so easily? All you need do is to go to your nearest drugstore and buy a 50 cent bottle of Swamp Chill and Fever Cure. It will do the work thoroughly in three days—break up the chills, drive out the fever and make you feel spry and hearty. This wonderful remedy acts with marvelous quickness, almost like magic! You begin to feel better from the very first dose and you keep on feeling better every day. Swamp Chill and Fever Cure has no bad after effects as it contains no arsenic or other dangerous drugs. It is an agreeable tonic syrup and no purgative is required in connection as it acts directly upon the liver and bowels, cleaning them gently, and thoroughly removing the trouble. For grip, malaria and colds, it is the quickest and surest cure on earth. No house can afford to be without Swamp Chill and Fever Cure. You should keep it on hand constantly as it is an absolutely safe and reliable remedy and will save many dollars in doctor's bills. So don't fail to buy a bottle today. Cuts only 50 cents at all drugstores or send 50 cents to Morris-Morton Drug Company, Fort Smith, Ark., and they will supply you. Your money back if it fails.

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By EDGAR Y. MULLINS, D. D.

President and Professor in Theology in Southern Baptist Theological Seminary

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—NAME WANTED—

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Prof. C. Von Harten, physical director of the Jackson Y. M. C. A., is a member of the First church and a factor in the B. Y. P. U. He is also a wise man as is shown by the fact that he recently took unto himself a better half. Mrs. Van Harten is an Indian and a woman of beauty and refinement.

Professor Von Harten's associates in the B. Y. P. U. considered this event and the approach of independence a sufficient excuse for celebration. Therefore, on the evening of the third of July they held open house in the reception rooms of the church. Besides the members of the union there were present many invited guests.

After a period of conversation during which Mrs. Von Harten was presented to those who were present, a debate was announced. The question discussed was appropriate to the occasion: "Resolved that it is better for a newly married couple to keep house than to board." The subject was warmly discussed pro and con by members of the Union, both young ladies and gentlemen. All handled it with due care, and the young couple were given a variety of advice in humorous vein. As Mr. and Mrs. Von Harten were themselves judges they announced their decision in favor of house-keeping.

Refreshments were served while music was provided.

One of the features of the evening was the granting of a church letter to Mrs. Josephine Wright, formerly an active member of the Union, but now of New Orleans, after the meeting had been resolved into a church meeting by Pastor W. A. Borum.

The evening was brought to a fitting close with a prayer by the pastor.

President Thomas Ashley expressed the hope that this entertainment might prove a means of enlisting others in the important and helpful work of the B. Y. P. U.

Dixie Pain and Fever Powder. All pains such as headache, at druggists.

WHAT ONE CHRISTIAN ENDURED.

Dr. Jones tells the story of a Korean searcher after truth who came from a distance, spent three days and nights conferring with him about Christ, and was finally baptized. On reaching home he confessed his new faith without reserve. The clan of which he was the head listened to his story with intense indignation. In view of this opposition he offered to resign his position and property to one they should elect in his stead. But as he was the only heir and in the necessary line of ancestor worship, this was rejected. There was more discussion and anger, until one of the most bitter struck him in the face. At this the fury of the clan broke loose upon him. He was beaten to the ground, stamped upon, and left terribly injured. When Dr. Jones heard of it, he hurried to his relief, and found him suffering from internal hemorrhages. Being asked about his experiences, the sick man said: "This is the way my Lord went. I am glad He has honored me by allowing me to follow Him." When told by the doctors that he might not live long, he exclaimed: "Then what is left of my life shall be given to the Lord." He got a cartful of books, returned to the district where he had been so bitterly handled, and spent three years in colportage work. At the end of that time he was taken with a sudden hemorrhage and fell asleep in Jesus. Eleven churches had been founded by him in the brief ministry of three years.—Missionary Review of the World.

### A WORD OF SYMPATHY.

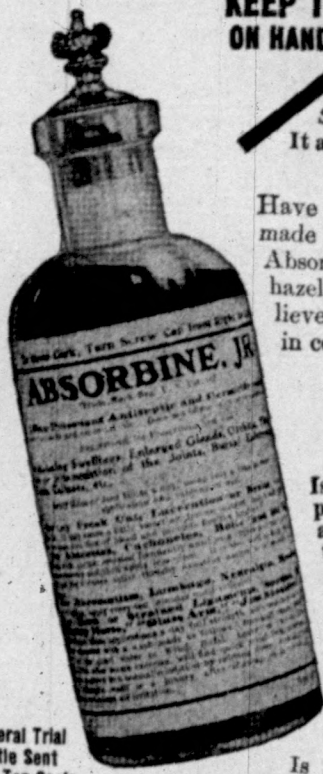
By J. R. Nutt.

My heart is sad over the death of Sister E. J. Hill, of Maben, Miss. It brings back to my mind the many happy hours I have spent in her home while helping Brother Hill in his meetings at Philadelphia, Union and other places. Sister Hill was the daughter of Warren and Sarah Alford. She was converted and joined the Baptist church when only a girl. She was married to Rev. E. J. Hill, December 10, 1895. She leaves to mourn her death a husband, four children, several brothers and a number of relatives.

I have never known a nobler, better Christian woman than Sister Hill. She was a faithful wife, for a preacher, ever ready to make any sacrifice in order that her husband might go and preach the gospel. She lived the religion of Jesus Christ before her children and her neighbors. I have been in her home numbers of times, never to leave without feeling that I was a better man.

May the blessings of God rest upon Brother Hill and his dear children. In some way this is for the

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For Sore Muscles, Wrenches, Sprains, Strains, Rheumatic and Gouty Conditions. It allays pain, is healing, cooling, soothing.



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**"THE LIMITATION OF FAMILIES"** A TREATISE by PROF. DU GAN. Sent in plain sealed cover prepaid for \$1.00 bill or stamps. This treatise should be read by every married woman. Published and copyrighted by The Hygienic Sales Co., Dept. 25, Peoria, Ill.

## NEWS IN THE CIRCLE MARTIN BALL

The church at Fayetteville, Tenn., has called Rev. F. N. Butler, of Mansfield, La. He will accept. The people fell in love with him on a recent visit.

Pastor T. M. Galphin has resigned the church at Hepzibah, Ga. The church will do its best to retain him. His work at Hepzibah has been wonderfully blessed.

At Monagan Mills, S. C., there has been a glorious revival—130 people added to the church—91 by baptism. Many grown people were in the number baptized.

Miss Sadie Tiller, of Atlanta, Ga., was re-elected State Leader of Junior B. Y. P. U. of Georgia. She has proved a great success in this important department of work.

Evangelist H. R. Holcomb is to supply one of the churches at Waycross, Ga., for three months. Wonder if this means he will leave the evangelistic force of the Home Board?

Dr. J. G. Bow, one of the pastors in Louisville, Ky., was knocked off his bicycle by an automobile turning a sharp corner. No bones were broken, but his back was seriously sprained.

We assure the brethren that we very much appreciate the kind things they say about "News in the Circle" and The Baptist Record. Editor Lipsey is sparing no effort to give us a good paper.

The Indiana Bible School gave \$50.00 last Sunday toward the equipment of a children's room in our Baptist Hospital at Jackson. If a few more will do that well, things will move forward.

Rev. W. A. Hamlett, one time pastor at Grenada, and who has just returned from a trip to Palestine, has been called to the First church, Houston, Texas. He has not yet announced his decision.

A layman gives in the Alabama Baptist a diagram showing a successful way to correlate country churches. The plan is good. But a country church, and some town churches are a hard thing to manage.

Pastor H. B. Taylor is doing the preaching in his meeting at Murray, Ky. He has been pastor at Murray for 12 or 15 years, and his people never tire listening to him. The Scholfields will lead the singing.

Dr. W. F. Yarbrough, so well known and loved in Mississippi, has a prominent place on the program of the State Baptist Encampment of Alabama. He is deservedly popular. His church at Anniston is prospering nicely.

A copy of "The Biology of the Cross," by Dr. J. Benjamin Lawrence, has just been received. Many complimentary things have been said about the book. We have not yet examined the book and will have something more to say later.

At the Georgia B. Y. P. U., Arthur Flake, field secretary of the Sunday School Board, is said to have made a "sincere, forceful, convincing, entertaining and inspiring speech." His subject was "The Scope and Power of the Weekly Meeting."

At the reunion of the blue and gray at Gettysburg it would have been more patriotic for the old veterans to have carried their old battle flags than a flask of whiskey—if it were necessary to issue orders shutting out one. Let the whiskey be that one.

At the close of the meeting at Winona, Evangelist Reese delivered two splendid sermons; one on "What Baptists Believe," and the other on the "History of Baptists and the Lord's Supper." This is a little out of the ordinary for an evangelist, but in the right line.

The First church, Winona, has enjoyed a gracious "refreshing from the presence of the Lord." Evangelist T. O. Reese, of the Home Board, did the preaching, which was plain, logical and Scriptural. There are 31 additions to date—20 by baptism. The meeting has not yet closed.

Anyone can see the complete impracticability of the Gospel Mission plan if he will stop and think a moment. Miss Blanche Walker, of Texas, who went to China under the auspices of the Gospel Missioners, has been appointed by the Foreign Mission Board. Her support was not sufficient.

The largest congregations attended the services in the meeting at Winona that has ever been seen, except at a Sam Jones' meeting. The large auditorium was full at night and on several occasions crowded. The congregations in the day filled the main auditorium. The meeting permeated the town.

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## DEATHS

## LITTLE MORRIS YOUNG.

Little Morris Young, aged six months, was laid to rest in the Harmony cemetery the second Sunday in June. It is hard to give our little ones up, but God calls and we must answer. Let us be ready, for God is calling the youth as well as the old.

"Suffer little children to come unto me and I will take them not, for of such is the kingdom of God."

L. P. Arender.

Swamp Chills and Fever Cure takes the place of salome. At druggists.

## ANNIE JUDSON McFARLAND.

Annie Judson McFarland died June 1, 1913, aged 33 years. She was born in Alabama and came to the State of Mississippi at an early age. She was educated at Jackson, Miss. God saw fit to lay His hand of affliction upon her in her youth. While she was deprived of hearing or talking and knew but little of the pleasures of this world, our hearts are made to rejoice to know that she gave her heart to God in her youth. She was a member of the Hopewell Baptist church. Her life was so consecrated to God until we have all evidence to believe that she has gone to receive her reward.

L. P. Arender.

## Prescription For Liver Troubles

Bond's Liver Pills are from a prescription that originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid liver or bowels. If your druggist cannot supply you, send to 25 cents everywhere. BOND'S PHARMACY CO., Little Rock.

## BROTHER SOJOURNER.

Our June 2nd, the death angel came into the Hopewell community and took from us one of her dearest and best citizens, Brother Sojourner, better known as "Uncle Mark." He was born in North Carolina, January 29, 1833, and died June 2nd, 1913, aged 80 years, 4 months and 3 days. He came to the State of Mississippi at the age of ten years and has lived in Copiah county until his death. He was married to Miss Amanda Elizabeth Sandifer; unto them were born three children. His wife and two children have preceded him to the grave. Leaving one son and a host of relatives to mourn his death. He was a soldier in the civil war and can truly be said was a soldier indeed. He was a member of the Baptist church of Hopewell, and was a true soldier in the work of Christ; loyal to his pastors, and a great counselor and comfort to his community. A great blessing to his home and family. He was courteous and kind to whom he met; but it was God's will to take him from among us, but we feel like our loss is his eternal gain.

May God bless and comfort the bereaved family.

L. P. Arender.

## STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

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## THE IDEAL HOME POLICY.

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## FORGIVING.

When a man is his own worst enemy he is usually willing to forgive and forget.—Puck.

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## JACKSON COLLEGE FOR COLORED PEOPLE.

Right here in Jackson is a school doing, or striving to do, for the colored Baptists of this State that which will interest and appeal to everyone of our white Baptists. Sometimes, in looking for what is being done of permanent value for good, we are apt to look so far away that we fail to catch a vision of what is transpiring all around us. We are pleased to be able to give our readers these views of the grounds and buildings of Jackson College and that of some phases of the work.

Jackson College was founded as a Baptist School for the training of negro men and women as teachers and preachers thirty-seven years ago. For all these years it has grown and been able to do its work by the assistance of Christian friends and now it stands as unquestionably the best school among the Baptists of the State for the training of the negroes, if not indeed the very best of all negro schools. Concerning the purpose of the school, President Hubert says, "It was founded in 1877 for the preparation of teachers and preachers for Christian leadership among the negroes; it has kept constantly to the front this purpose, and the record of its graduates together with that of nearly seven thousand other students who have attended show how large has been its success."

The entire faculty of 18 teachers is colored. Nearly all of them were born and reared in the South. They understand, as others could not, the real needs of their people and are laboring to supply them, as can easily be seen by the nature of the work and courses offered. The school seeks and obtains the very closest friendship with the white Baptists of the city. Pastors of the churches of the city go out on Sundays to preach to the students of the school and from time to time courses of lectures are given by some of the white ministers. Withal the school is one that should be better known to all the white Baptists of Mississippi.

The question arises how can we as white Baptists in a missionary way best contribute to the religious

training of our colored people here in Mississippi? All of us know how much this is really needed and some would be only too glad to help if they knew the most effective way. The editor happens to know that President Hubert wishes to begin this fall a regular course for the colored preachers of the State. A course that will help those preachers who are already on the field and doing what they can, as well as training the younger boys for the ministry. He will need to raise a salary for a teacher to take charge of this work. Could not the white Baptists of the State undertake to provide this as their contribution to the direct help of our colored brethren in this State? We want that you think of this. It will take about \$600. See if it is not the most satisfactory way of taking care of what is our immediate home mission field.

Catalogues and other information about this school that is doing such a splendid work can be had by addressing President Z. T. Hubert, Jackson College, Jackson, Miss., or by addressing a letter to the office of The Record. President Hubert rightly says that for the larger success of our work there is nothing we need so much as the sympathetic help and kindly feeling of those of our friends right about us—those who have known us longest, who are with us every day, and who must have our best interests at heart.

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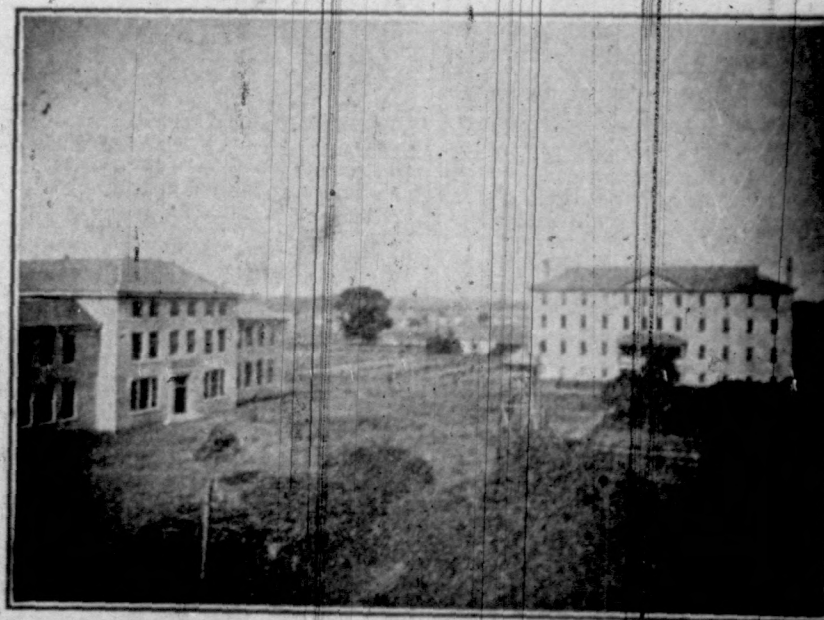
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Blowing Rock, N. C., Dec. 29, 1912.  
Ludden & Bates, Atlanta, Ga.

Your letter received some days ago, and I will say that I will be only too glad to recommend my Piano to the highest. I could not wish for more in a Piano. The woodwork is beautiful, and the tone is as sweet as can be. Every day I am prouder of it. I would not be without it for anything.

As to your club plan, I certainly think it is the very best way in which the Pianos could be sold, and I feel, by joining the club, I got a much better Piano for the money than I could have anywhere else.

Thanking you for your kindness, and for the beautiful Calendar I received from you, I am,

MRS. ROSE EDNA BROWN.

Brumswick, Ga., Jan. 1, 1913.  
Ludden & Bates, Atlanta, Ga.

I purchased a Club Piano from you last April, and am very much pleased with it, and your plan of doing business. Everyone who has seen the Piano admires it very much. Several musicians of ability have played on it and have pronounced it one of exceptional sweetness and clearness of tone. I can conscientiously and gladly recommend it.

R. A. BURFORD.

Canon, Ga., Dec., 1912.  
Ludden & Bates, Atlanta, Ga.

The Ludden & Bates Piano I bought of you is O. K., and I would not have any other make. All of the musicians who have tried it think it has the sweetest tone of any they have ever heard. Mine is the only Ludden & Bates in town, and everybody thinks it is the best in town.

I would advise all who want a high grade Piano at a low price and good terms to buy a Ludden & Bates Club. I think the Club plan is a good way for poor people to get a piano.

C. B. HAYES.

Cedartown, Ga., Dec. 31, 1912.  
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The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family.

The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy.

Accept my sincere thanks for your courteous treatment.

MRS. R. A. SPINKS.

Charlotte, N. C., Dec. 28, 1912.  
Ludden & Bates, Atlanta, Ga.

We are all delighted with your Piano. It is beautifully finished, and has such a sweet tone. All our friends, including a musician, pronounce it a most splendid Piano.

I am very much pleased with the Club Plan, because it enables people of moderate means to obtain a fine Piano at a small cost each month.

MARY ELLIOTT.

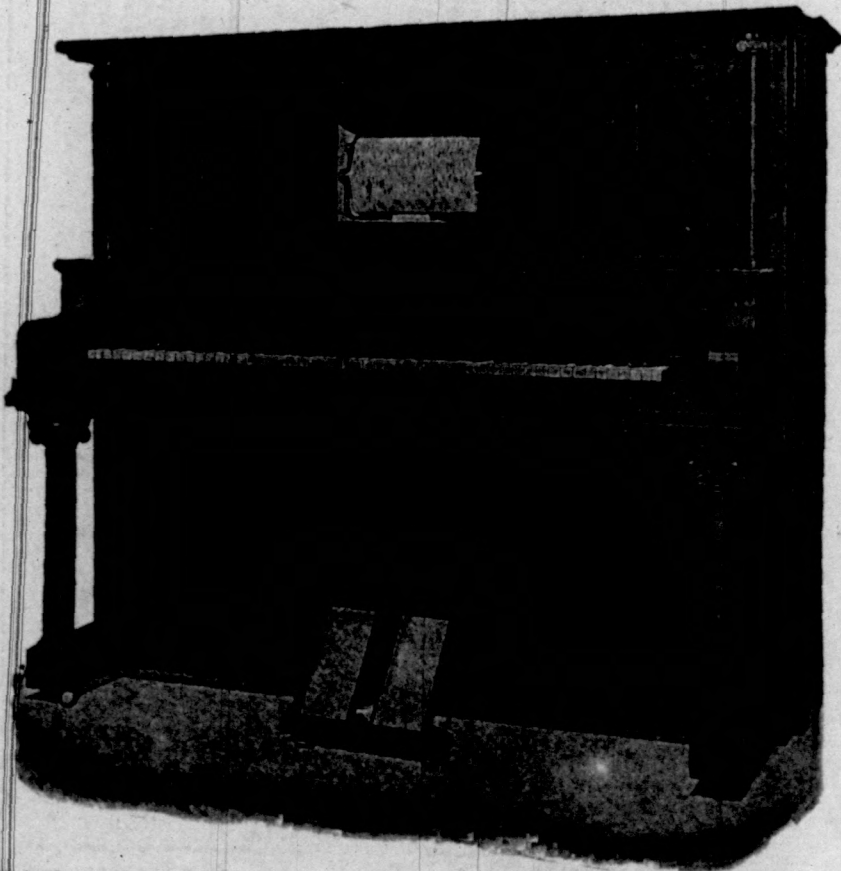
College Grove, Tenn., Feb. 15, 1913.  
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In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it says they never heard a finer tone, and I can observe such a vast difference in this one and others that are in the community, that have been placed by agents.

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Conyers, Ga., Jan. 21, 1913.

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